

"They won. They proved they can take the streets by force. Basically, there is nothing we can do."
-Sgt. Conrad T. Craig

SLINGSHOT

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June, 1989

Berkeley, California

TOO HOT TO HANDLE



-SPECIAL RIOT ISSUE-



EDITORIAL

"Apparently aroused by a movie about the People's Park riots of 20 years ago, homeless people went on a full-scale rampage last night in Berkeley. . ." S.F. Chronicle 5/20/89

The riot was "incited by 'a normal overdose of teenage testosterone and alcohol. . .'" S.F. Examiner 5/23/89

"Get outta the way...." A philippino teenager to a line of white frat boys and jocks

The mainstream press has sensationalized and trivialized the People's Park/Telegraph Avenue riot. Every published chronology of the riot has been inaccurate and not one dares to take a sustained look at the larger social conflicts which produced it. The riot was the product of many different actors and motivations, some with political goals, others not, but all acting with political significance.

While the riot doesn't fit neat political envelopes, this we do know: hundreds of people drove back a line of cops, liberating Telegraph Avenue and providing the space for thousands to break out of the normal repressed order of things; hundreds more looted chain stores, rejecting private property relations; People's Park activists and homeless people struck a blow against U.C.'s control of the Park; and black kids, who have been driven off Southside by the combined forces of U.C., the city, and some southside merchants, returned in numbers, grabbing what is rightfully theirs.

Because of the riot's importance in illuminating basic social conflicts in our society, and because of the bullshit that has passed for a description and analysis of it, this issue of Slingshot is largely devoted to telling what happened and why.

To all you rebels out there: see you next time and bring your slingshot...!

The Defense of Telegraph Ave.

Nobody wants to admit it: Friday night's riot was a social protest, even if many of its participants were not conscious of it. The major underlying cause of the riot was the continuing transformation of Telegraph and the South Side of campus: the attempt by the University, real estate developers, the merchants, and the City to clear the area of black youth, homeless and poor, and others who disturb the smooth production of an elite student body, its consumption from local merchants, and the accumulation of real estate and other profit. The riot was a direct response to the human costs of this steam-roller of urban redevelopment. Unfortunately, the petty "crimes" of that one night are seen as the problem, not the social situation that has produced them.

Commentators rushed to denounce it as an apolitical explosion of boozed college kids and other supposedly less savory elements just out for a good time. And yet the riot has become a political football in this town; a sure hint that the power brokers knew it was political all along.

Who rioted?

It was not a riot by frat boys. Like most people on the Avenue that night, they were principally spectators. And the *great majority* of frat boys and white jocks who did anything, actually *defended* the stores, often starting fights with the younger, poorer, darker crowd. The remark shouted at two do-gooder white frat boys by one young philippino kid, "You got money, get the fuck outta the way" expressed the true race and class conflict that night. Only at the heavily sacked Headlines (or when clothing was dropped to the street by overburdened looters) were noticeable numbers of college students emboldened enough to grab a little something.

The two main stages (after the initial homeless and activist march and bonfire) - the building of more bonfires up to Durant and the beating back of police; and the looting - added in succession the following active participants: more activists, sympathetic students and other supporters of the Park; and finally high school and junior high school age kids, especially blacks. Throughout, there was a growing crowd of graduating revelers and others from Telegraph eateries and elsewhere who, while adding to the generally festive and surreal atmosphere, were mostly observers and only hesitant, peripheral participants.

The looting has been the most controversial and condemned of the nights activities, partly (and I hope) because its political, class and race dimension has been obscured by the sensational focus on a few sorority women running off with designer sweatshirts.

The first stores hit, the ones that were looted first and, for the most part, looted the most extensively, were the *chain stores*. Walden Books (not Cody's, Moe's, or Shakespeare), Millers' Outpost, Headlines, and The Gap

continued on page 17

SLINGSHOT

Slingshot is in debt as usual. Funds are desperately needed for future issues. We are also looking for cheap (free?) office space in Berkeley or North Oakland. Send letters and contributions and Checks to

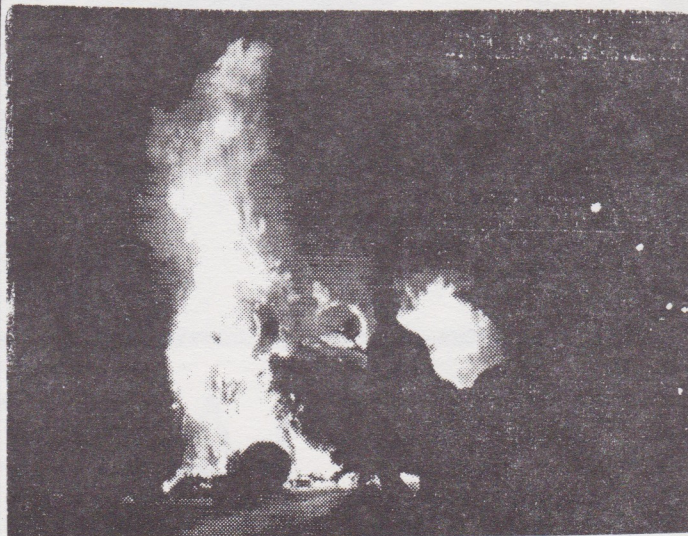
Slingshot

700 eshelman hall

Berkeley, CA 94720

Or drop it into our new mailbox at the People's Park Bulletin Board.

We are also planning to organize more events in People's Park. Musicians, Bands, Artists, Performers, Poets, Organizers, Theatre Groups, etc. who are interested, please contact us.



WHAT REALLY HAPPENED

ON FRIDAY, MAY 19TH

Stage one

8:30PM: People's Park Film and Torchlight March:

The evening begins with a showing of the classic Newsreel film on People's Park to commemorate the 20th anniversary of the day James Rector died from shotgun wounds. Some people block off Haste St. so the whole crowd can watch the film. Others turn off one of the street lamps to darken the area and the film begins about 9pm. Two hundred people and one Berkeley cop watch even though the sound isn't working. Neither popcorn nor Twinkies are reported.

Immediately after the film, twenty-five homemade kerosene-dipped torches are distributed and the fiery crowd marches up Telegraph behind a banner, "UC Out of People's Park." The crowd turns left on Bancroft, cuts through that little alleyway onto Durant, and then retakes Telegraph with the rousing, rhythmic rounds of "We want the park." A few Blondie's eaters and sympathetic students and citizens standing by join the march.

10PM: The First Fire:

A crowd of streetpeople, homeless, activists, concerned students and others arrive at the intersection of Dwight and Telegraph, kitty-corner from the building where James Rector was shot 20 years ago by an Alameda County Sheriff. A trash bonfire is begun in the street. People start bringing stacks of newspaper, old cardboard, and wooden pallets to throw on the fire.

After a few minutes, a fire truck arrives and six or seven Berkeley cops try to clear a path to the fire, but protesters link arms and block the firepeople (all men). Eventually, the water cannon on the top of the truck shoots thick surges of water, but a group of people hold cardboard, coats, their bodies, and the "UC Out of People's Park" banner to block it. Everyone is laughing and getting wet, and even the firepeople are smiling. After each failed attempt by the authorities to put out the fire, the crowd cheers and brings in more materials to fuel it.

On the fourth or fifth attempt, somebody grabs and unwinds the firehose and a tug-of-war with the Berkeley Police begins. As usual, the police cheat, and start using their clubs to strike at their opponents. They grab and arrest one person who was only watching. Some people are clubbed, a rock is thrown in response and then the police put out the fire. (One can only imagine the amusing scene if the protesters had gained control of the firehose.)

A few people then run up the Avenue and push some trashcans into the street, but things look like they might be dying down. The fire truck leaves, most of the cops leave to get riot gear, and the organizers of the film and march have left. Telegraph Avenue is open to traffic again.

Stage Two

10:30PM: More Fires and Barricades in the Streets:

As the traffic lights change, a man walks into the street and sets down a burning wad of paper. Two or three other people add more paper and coax the small fire. After a couple of cars drove over the burning paper, several dozen people surge into the street and began piling on more paper.

Several people go over to the boarded up Café S and rip sheet after sheet of plywood off to feed the growing fire; others dance around the fire, roam contently around, or just stand about, wondering what will happen next. A bag of marshmallows appears and a few are skewered and toasted.

The cops, about six of them from the Drug Task Force, stand by waiting for the firetruck which soon rolls into the intersection. As the hoses are dragged out people take plywood shields to again protect the fire.

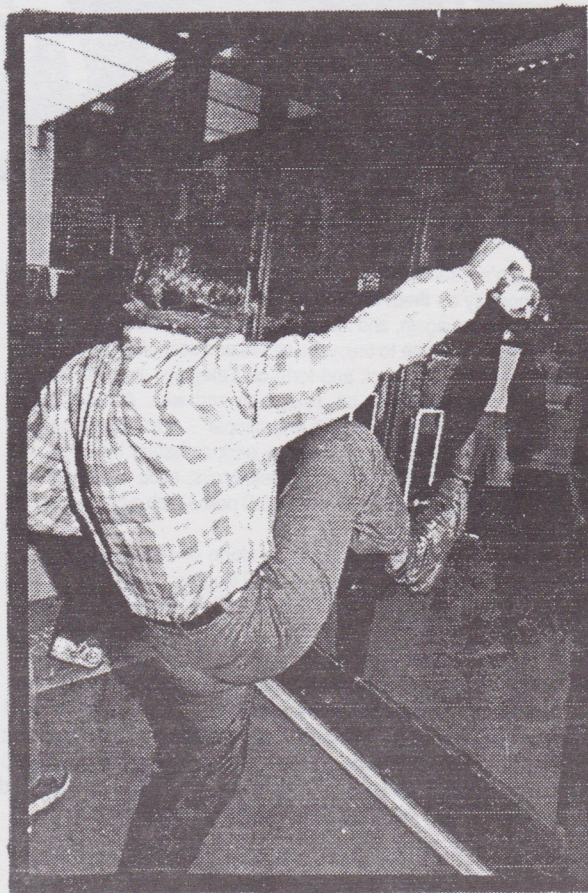
But even as the firemen are putting out the fire at Dwight and Telegraph, another is lit up the block towards Haste, and then yet

another at the intersection of Haste and Telegraph. Determined to defend the new fires, people drag dumpsters and concrete trashcans into the streets to block the police and the fire truck.

By this time, almost a thousand people have gathered. Two women rekindle a fire which had been essentially extinguished. Sidestreets are blocked by debris and more fires are ablaze up the street. A kiosk heavily encrusted with posters goes up in flames. . . Parents, out to dinner with their graduating sons or daughters, rush up the street to get away from it all. Hundreds of people watch through the windows of restaurants and cafés. The cops remain back at Dwight waiting for reinforcements.

11PM: The Fight for and Liberation of Telegraph Avenue:

Another fire truck pulls up into an intersection and prepares to start spraying the fire. Objects fly from the crowd, rotten oranges



and tomatoes and some rocks, and the firemen jump back into their cab. They emerge tentatively, and people boo as the hoses are readied. As the crowd gathers facing the fire truck, a sudden crack rings out and the truck's windshield shatters. Many in the crowd gasp. Others cheer. One woman tries frantically to point out who threw the rock, becoming involved in a furious argument with people who tell her to stop. After a bottle bounces off the side of the fire truck, the firemen move back a little and stop spraying the fire.

This marks a change of mood. The smashed window lets people know that a little more is "permitted." For the next half hour the Avenue is a blur of activity as people move further and further up the sidestreets, looking for better barricades and dumpsters. Occasionally someone shouts out something about the park, and one person shouts "Beijing to Berkeley." The crowd is still growing. The active

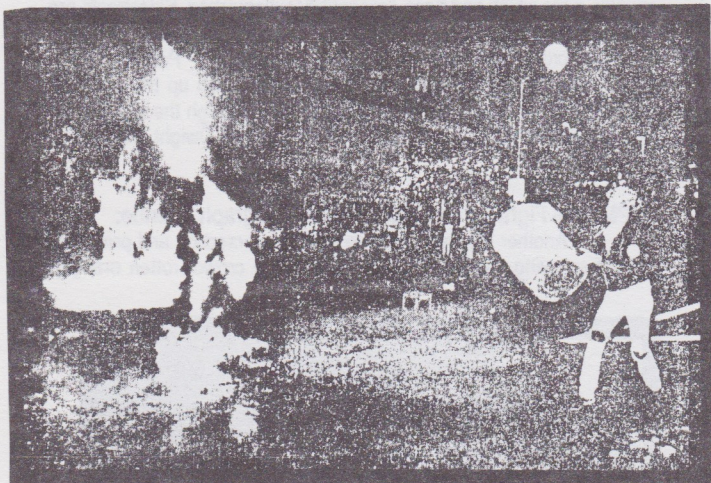
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WHAT REALLY HAPPENED THAT FRIDAY NITE

participants do not include boozed frat boys and jocks; they will play a less supportive role in this riot.

Suddenly, shouts come from down the street towards Dwight and a vast surge of people came moving and running up Telegraph. A phalanx of 40 cops is sweeping up the street; people press up onto the sidewalks or scurry around the corners. The cops push and club a few people who didn't get out of their way. As soon as they pass, and the



initial panic subsides, people just march alongside or behind them, taunting.

The cop's three-block-long thrust up Telegraph only serves to focus the hostility on them and the crowd just surges around the cops. The crowd doubles again, and includes the younger black, latino, asian and white kids who come to enjoy the stores and scene on Durant. After a few pointless sweeps back and forth on Telegraph and Durant, the cops form a stationary line on Telegraph and wait. A huge crowd gathers in front of the line of cops and people - activists, homeless, students and others sympathetic to the park or hating the cops, the young kids, punks - began hurling bottles, rocks, soda cans, garbage bags and other trash. The usually macho UC police grab a black man and use him as a shield.

The cops slowly retreat amidst the storm of debris. More than a thousand people march after them, down Telegraph. Hundreds join in the chant: "Save People's Park, We Want the Park. Save People's Park, We Want the Park".

Amazingly, Telegraph Avenue from Dwight to Bancroft (and all along the sidestreets) is a liberated zone. Unbeknownst to the crowd, which expects an army of cops, Horrified officials are unable to get reinforcements from the Alameda County Sheriffs - the ones that murdered James Rector 20 years ago. They are already engaged: 100 Sheriffs have just been sent to quell a riot in Hayward that erupted after the cops tried to shut down a heavy metal concert.

Stage Three

11:30PM: Two Firetrucks are Overturned, one Torched and the Looting Begins:

After the live TV broadcast on the 11 o'clock news, more people arrive. The crowd swells to between 2000 and 4,000 people in the next hour. The great majority are passive spectators, UC students finally done with exams.

An empty fire department truck is overturned on Telegraph with a loud crash; another one is spotted on Dwight Way and overturned as well. It is set alight; the vehicle quickly becomes a pyramid of fire, the tires explode with a loud bang, and the flames reach towards the tree tops.

Chain stores are hit first and hardest. Miller's Outpost is the first store to be looted. First a few, and then many people rush in and grab anything they can. The whole atmosphere is very friendly, festive and wild. Strangers hug each other and pass out the loot to those who want it. Walden Books loses its large CD collection and bestsellers go at rock bottom prices. Headlines is next to go: it sells useless, overpriced nick-nacks, gadgets, leather jackets and other clothing. Once emptied, some of the crowd shows their extreme distaste for this symbol of consumerism by smashing it up a bit.

Chanting "we want the Gap!" the looters move up the block. It is here that the white frat boys and jocks really join in, but not to loot. They are the night's surrogate police force, reminiscent of a posse or lynch mob. They defend the stores and strike out at the racially mixed crowd. The mood changes slightly. Several fights break out between frat boys and looters and the previous beautiful unity among the crowd is destroyed. There is a clear class and race tension emerging, as looters tell the "college boys" to clear out of the way.

1AM: Arson Attack on Bank of America:

The Bank of America is the next target. The front of the Bank has been redesigned especially for such occasions. Only a few supposedly rock-proof windows ring the top of the large, brick facade. But the windows crack and shatter and eventually burning paper and flaming, looted clothing is thrown in. For a few moments, the crowd holds its breath; the reflection of flickering flames lingers in the shadows of the bank ceiling. Burn, Baby, Burn. But then it dies out.

Looting continues in the stores. Miller's Outpost is having its busiest day in a long time. A few computers are reportedly removed from a store on Channing. A few smaller stores are looted and widows on other stores are broken. Clothing and books are available for all and for later resale. Big bundles are being carried car- or home-ward by enthusiastic black kids.

2AM: The Police Reclaim Telegraph Avenue:

By 2AM most of the active participants have left the area. The police come back and casually walk among the remaining people, mostly spectators, and tell them to go home.

City workers come in with garbage trucks, a tow truck for the burned out vehicle and bulldozers to clean up the mess.

The police make twelve arrests that night, mostly for possession of stolen property. Five of the arrestees are juveniles.

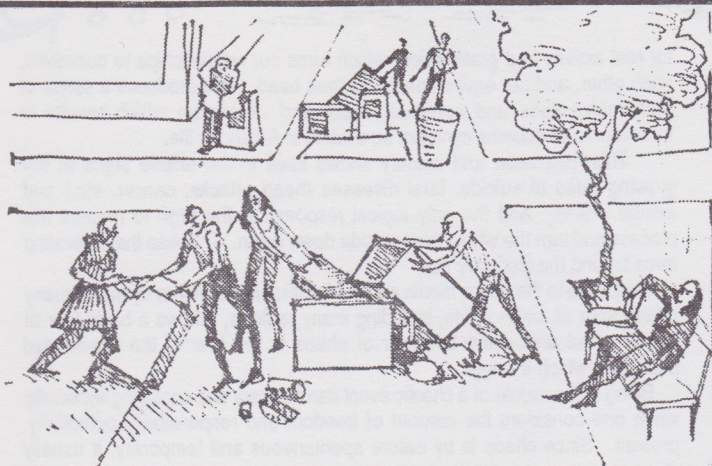
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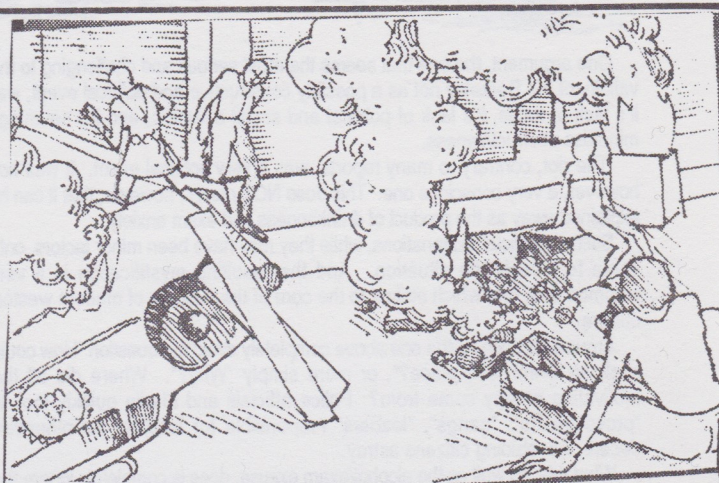
Bank of America on Telegraph Ave. was attacked during the riot. The windows were smashed and burning paper tossed inside.

ANARCHIST SHORT RANGE DEVELOPMENT PLAN

Instructions for transforming Telegraph Avenue into a pleasant, car free pedestrian mall:



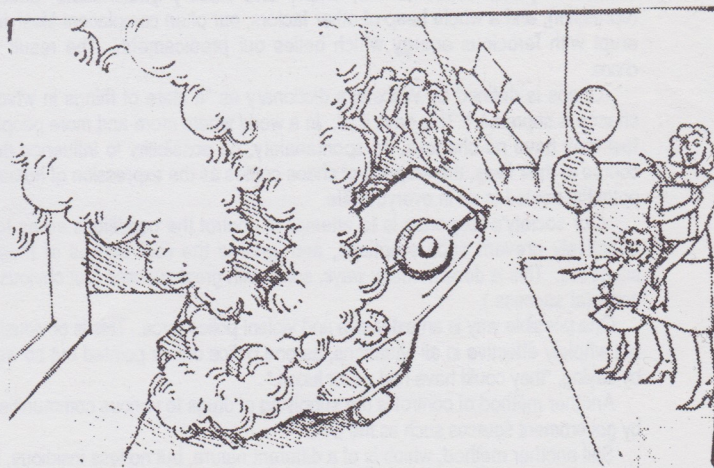
1. Place semi-permanent auto barriers to ensure safe auto free zone:



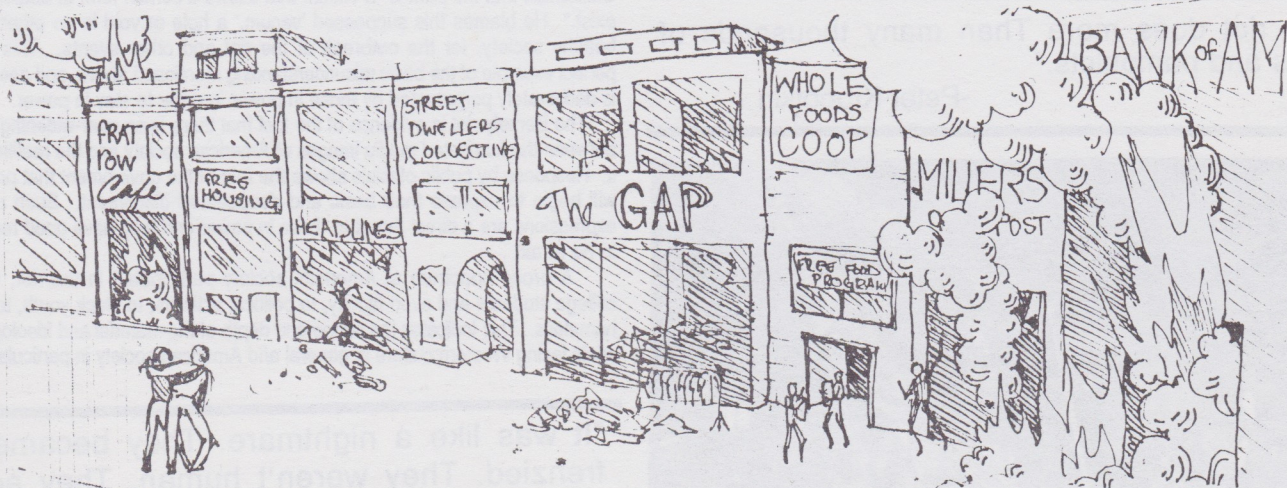
2. Provide entertainment and decentralized points of interests throughout the mall:



3. Institute Sanctions to discourage antisocial types from loitering and creating disturbances:



4. Produce an artistic or thematic work which can provide a focal point for the mall:



5. Prevent the establishment of undesirable businesses which degrade the mall's atmosphere:

THE FEAR OF CHAOS

An Anarchist Analysis of the Riot

One argument, the one that seems the most serious and challenging to the validity of the Berkeley riot as a possibly constructive and political event, was its lack of focus, its lack of political and social direction, and its seemingly mindless destructiveness.

The riot, contrary to many reports, was a very political event. It was not however, a very conscious one. This does NOT mean, however, that it can be explained away as the product of drunkenness and exam anxiety.

Such superficial explanations, while they may have been minor factors, only serve to mystify the situation. And the resulting mystification is a very common one, one which strikes to the core of the dilemma of modern western culture.

Arguments such as the one above completely avoid the question "How could such an event take place?", or more simply "Why?". Where did all the motivating energy come from? Police officials and Media quickly look to "provocateurs", "gangs", "leaders" responsible for leading our otherwise decent, law-abiding citizens astray.

What this, as well as the alcohol/exam excuse, does is completely ignore the fundamental alienation, frustration, and feelings of meaninglessness and powerlessness that our society and culture produces in us all. Given the right set of conditions, an unbearable amount of stress, boredom, and confusion caused by jaded consumerism, empty and illusory goals/ideals, police repression, and a whole heap of other factors, our often complacent lifestyles erupt with ferocious energy which belies our predicament. The result is chaos.

Chaos is defined by Webster's dictionary as "a state of things in which chance is supreme." This says it all. In a world where more and more people feel they have no chances, no spontaneity, no possibility to influence the course of their lives, the eruption of chaos comes as the expression of human potential denied to us in everyday life.

Our society's response is to attempt to control the conditions so as to effectively prevent such eruptions, and ignores the root causes of these situations. This is done in many ways, some with great success (but obviously not total success.)

One possible way is an extensive and violent police force. This is obviously not wholly effective in all situations, as one police officer pointed out so well by saying, "they could have had us for lunch."

Another method of control is the supplying of drugs to various communities by government sources such as the CIA.

Still another method, which is of a different nature, but no less insidious, is the mind-numbing bombardment of propaganda in school and through media images. Images of 'success,' of 'happiness,' of 'freedom' through work and consumerism.

It is images such as these, carefully produced and marketed as substitutes

for real activity and gratification, which turns our relationships to ourselves, each other, and our environments on their head. This produces a sense of meaninglessness and continual doubt and skepticism which results in frustration and extreme cynicism so evident in American life.

This frustration and anxiety shows itself in the telltale signs of the growing rates of suicide, fatal diseases (heart attacks, cancer, etc.) and mental illness. And the only logical response is the urge to reverse this process and turn the whole thing upside down again. This was the motivating force behind the Berkeley riot.

Response to the riot by media and public officials, as well as by many, many others from all walks of life, including many radicals, shows a basic fear of chaos. And underlying this fear of chaos is the fear of the opened possibility which it brings.

Being in the middle of a chaotic event can be scary and confusing especially when one considers the amount of freedom and responsibility potentially present. Since chaos is by nature spontaneous and temporary, it usually



either degenerates due to internal conflicts, or is guided into a new possibility by the participants.

Due to the liberating and empowering energy of (some) chaotic events, chaos has the possibility of leading to Anarchy. Anarchy is not chaos, though it often embraces chaos as a means of spontaneous and liberating change; Anarchy is self-determination, both by groups and individuals. This idea scares many people, some because of the responsibility they would have to assume, and some because of the power they would have to relinquish.

This was made evident by Chancellor Heyman's statement in the Daily Californian that the park is "a vacuum that allows a certain form of anarchy to exist." He blames this supposed 'vacuum,' a hole or void in an otherwise healthy society, for the outbreak of the riot and other events. This is a perfect example of the basic misunderstanding mentioned above, and one that is deliberately perpetuated by those in power in order to stay in power.

The Berkeley riot is evidence of the fact that there is an ever-widening gap between the fabricated media images of American society and the realities of it. Response by public officials shows the fear of the government that people will begin to express their basic and deepseated discontent. Such mass expressions are a direct threat to those in power and they have good reason to be afraid.

A broad spectrum of American society participated in the riot, from college students and even faculty, to political activists, to black youth, to the homeless. This indicates the scope and depth of the material and ideological crisis facing Western culture in general and American society in particular.

"It was like a nightmare. They became frenzied. They weren't human. They acted as one monster crazy with destruction."

-Cora Botroff, manager of Headlines

"One riot does more Than many thousands of books and pamphlets."

-Peter Kropotkin



MAY DAY IN BERLIN

7



This year's traditional Mayday demonstration and festival in Kreuzberg, Berlin turned once again into a major street fight.

Kreuzberg is the stronghold of Berlin's Autonome (a decentralized radical movement in Western Europe) and also a large number of Turks and other immigrants and refugees live there.

10'000 people gathered for the revolutionary Mayday demonstration in Kreuzberg.

10'000 people demonstrated in support of squatters against speculating real estate companies, that cause the housing crisis.

10'000 people demonstrated in solidarity with all political prisoners, who have been hunger striking for the past three months. They are demanding more humane conditions, and that they be put together with the general prison population.

10'000 people demonstrated against the patriarchy and all forms of male domination. And for the right of self-determination for all people, free of every form of force, alienation and exploitation.

There are no alternatives to revolution was the slogan when the protesters started moving. During the march the windows of banks, department stores, gambling dens and sex shops got smashed. However some unclear and thoughtless actions occurred at the march, which endangered other demonstrators. But over all it was disciplined demonstration that successfully ended at 4PM.

After that the participants marched together to the Lausitzer plaza, where the traditional Mayday festival took place. When a drinking store was looted near the festival, the police attacked the looters with a water cannon.

Within half an hour the festival turned into heavy street fighting that continued well into the early morning hours. It was the heaviest unrest since the end of World War II according to the police.

335 officers were injured, 20 had to be treated at the hospital, 30 cars were burned and used as barricades, 75 businesses were broken into and looted, and 127 police vehicles were damaged.

The police tried to disperse the radicals without success. The Autonomen threw Molotov Cocktails at the cops who retreated behind a wall. They were clearly on the defensive and often a dozen cops would be up against several hundred people with rocks and bottles. The supply of Molotov Cocktails was well organized as was the attacking and retreating.

At one point one of the water cannons got stuck in the mud and about 150 cops were unable to defend it. The officers quickly took out the CB radios, locked the doors and left the tank-like vehicle behind for the rock-throwers.

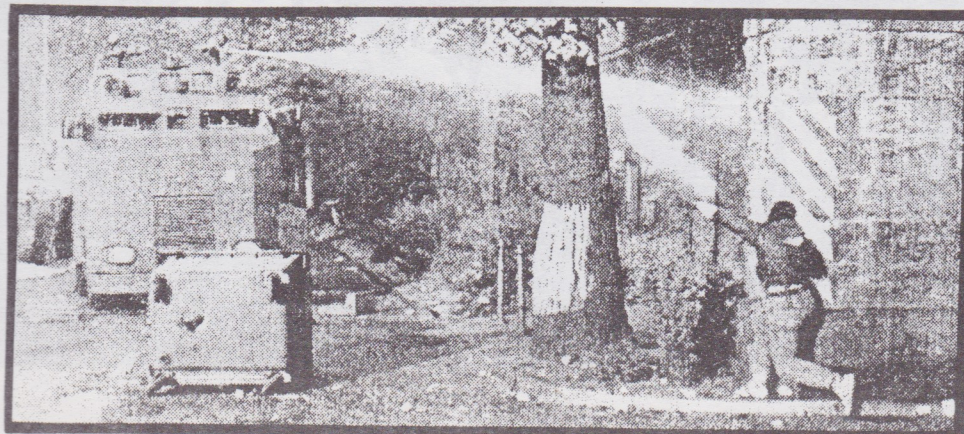
The new city government, a coalition of the social democratic SPD and the Greens, tried a new strategy for the traditional Mayday demonstration. Berlin's Senator Patzold called it Deescalation, hoping to set a new tone for Kreuzberg's political scene. Mayday should stay peaceful, he stated.

The police had clear instructions to stay back. Everything that could be scene as a provocation should be avoided. Isolated masked protesters should not be a cause to intervene. The police shouldn't be visible during the festival or demonstration, and they shouldn't clear squatters who were expected to take over buildings until the next day.

These defensive instructions of the social democratic police leadership were heavily criticized by the right wing, especially by the extreme right wing Republican Party that won 5 seats in the last city government elections. With the pictures of Kreuzberg in flames, the implored scenery by the right-wingers had happened.

"The mob is marching", a major newspaper in Bonn announced; and Chancellor Kohl was "horrified about the street-terror in Berlin". The right-wing parties are now using the defensive posture of the police to attack the SPD-green coalition government.

continued on page 8



BLUE BY DAY WHITE BY NITE

ANOTHER LYNCHING BY THE COPS

In New York, about 700 outraged people blockaded the Queensboro bridge to protest the murder of 25 year old Richard Luke, a black man killed by two white housing policemen. It all started on May 21st when Luke, a resident of the Queensbridge Housing Project in Long Island City, had troubles breathing. He was an asthmatic and his mother called an emergency service ambulance.

Luke indicated he didn't want to go to the hospital. Two white housing policemen were the first to respond to the call. They were told what the problem was. Luke became agitated at the sight of the policemen. The housing policemen left the apartment with him.

On the way out of the building, Luke was handcuffed and beaten. His mother and neighbors heard screams and came out of their apartments. As the mother asked what was going on, the housing police pushed her into another apartment.

Two eyewitnesses saw the police beating. One eyewitness said that the housing police threw Luke on the floor, put a foot on his back, put a stick to his throat and dragged him out of the building into the patrol car. Afterwards, the police attempted to close the car door on his leg (which was sticking out of the door).

Luke was taken to the local police precinct, where he was placed in a cell. A short time later, the same housing cops came back and arrested one male eyewitness, took him to the precinct house and beat him. This eyewitness's injuries were serious enough that he was hospitalized for a short time and released. This same witness stated later that his cell was next to Richard Luke's cell and he saw police bang Luke's head on the cell floor numerous times.

Richard Luke was unconscious when taken to the hospital from the police precinct, and died a short time later.

The next day, the community called for the suspension of the two housing policemen. If the policemen were not suspended, there would be civil disobedience. The policemen were not suspended and the civil disobedience commenced. About 700 people, mostly youths, marched peacefully but militantly to the Queensboro Bridge. People stood or sat at the bridge entrances and exits, bringing traffic to a complete standstill for almost an hour.

The people demanded, "We want justice!", "Stop the violence," and "No justice, no peace." Afterwards, people marched back to their housing project.

The police say Richard Luke died of a heart attack due to "crack". Police also said two vials of crack fell out of his pocket. His family, friends, and acquaintances say he was not the type of person to use drugs.

The community vowed continued civil disobedience until the two housing policemen are arrested and justice is served.

MAY DAY in BERLIN

Despite the strong attacks on Berlin's new coalition government, SPD Senator Patzold is still defending his deescalation-strategy. In his opinion it was a success, because the left is distancing itself from the Autonomen. For the first time there are clear lines drawn between them.

It is clear that the real issues and reasons for the riot are getting avoided. The real problems in Kreuzberg, such as the housing crisis, the rising of hatred against foreigners, and the rise of the neo-nazis and other fascist groups, are not getting dealt with.

Recently a turkish trade unionist was stabbed to death on the streets in the neighborhood that has the highest percentage of republican voters.

Last year several new laws passed in Germany against the human rights of foreigners. The majority of the asylum seeking, politically persecuted refugees have been sent back to their country last year, where they might face torture and death.

CRUSH CHEVRON!

on june 3, individuals from around the bay area will be gathering at the chevron oil refinery in richmond. originally this was to be a 2.6 mile march from the richmond bart station to the chevron front gates- but problems with obtaining the dreaded permit and inadequate planning have made this possibility a pain in the ass. we are planning a huge march sometime later this summer in which millions of people are expected to tear the refinery apart with their bare hands...until that time, however, we have planned a nifty little demo at the chevron refinery front gates. anything and everyone is welcome(no peace-nazi's)- please bring signs, flags(to burn), chevron ads(to spit on), and guerilla theater. no civil-disobedience is planned but if you're into getting popped form an affinity group or whatever...i'd much rather see people do neat illegal things and get away with it though. meet at the richmond bart station at 10 am saturday morning. we will be carpooling out to the refinery gates so it may be helpful to bring your shiny mobile air polluter- if you have one. call 836-8770 or 836-7663 for more info- nalthough i doubt if you'll get any. thanks and remember- only you can destroy industrial civilization.

sage.



80 SCALE LOCKHEED FENCES

Nestled in the breathtaking earth beauty of the hills near Santa Cruz lies a laboratory of destruction, the Lockheed Missiles and Space Company. Lockheed builds parts for the first strike nuclear weapon Trident II D-5. Last Wednesday, hundreds of people gathered outside of Lockheed to celebrate International Womyn's Day for Disarmament and participate in civil resistance.

The event began with a rally of speakers and mellow acoustic songs, dance, banner hanging from the trees and chalk drawings on the road. The action was organized by a large group of committed students from UC Santa Cruz, aligned in smaller affinity groups which had the autonomy to plan their own actions.

Following the festive rally, eighty people climbed over the fences protecting Lockheed and began running wildly on the company's property. Lockheed employees and the county security forces seemed quite freaked out when we did not just hang out and wait to be arrested, but instead gave ourselves self-guided tours of land which we knew we had the right to be on. We pranced through green meadows, water and trees perfect for spring frolic.

We met head on the enforcers of state authority who had a much different idea. The officers seemed more than willing to respond to Lockheed's request to defend their "private property" used to make the tools of nuclear war.

When they began to round us up, several people refused to make the cop's job easy. The uniformed soldiers reacted with the infliction of pain holds intended to force activists to give in or experience further physical suffering.

Throughout the experience of being detained by the "law," the many Jane and John Does held consensus meetings, chanted, sang and supported each other's spirits in the face of the state's attempts to divide us, to intimidate us or to trick us into giving them information we had no intention of revealing.

Only a few of the Lockheed 80 cited out Wednesday night. Most everyone else held solidarity, refused to give names and were taken to the Santa Cruz County Jail, issued jail clothes and spent the night separated into smaller groups in various

cell blocks of the general population.

Amongst our fellow criminals we found an incredible level of support and understanding of the politics behind what we did. A few people also suggested we take on more radical tactics (i.e. destroying property while we run around war factories.)

This could be a turning point in the anti-nuke movement as more and more anarchists are becoming actively involved in what is rapidly becoming a serious threat to the master plans of the empire. All over the single issue reform movement, radicals are becoming involved, challenging the moderate, reformist tendencies of many organizations.

The Lockheed action is an example of where the entire action was planned with a non-hierarchical process, open-mindedness and fresh energy. Refusing to eat bologna and cheese, chanting "We're tired, we're cranky and we don't like government" and sharing more consensus meetings-- we attempted to break through the ominous, surreal mind warp that prisons are intended to be.

The activist were arraigned on Thursday afternoon. Most people plead not guilty to the charge of trespassing (for 22 people the additional charge of resisting arrest) and were later released. Our printed charge from the district attorney bled doublespeak; we "willfully and unlawfully refused" the "request" of a "peace officer" to leave the property.

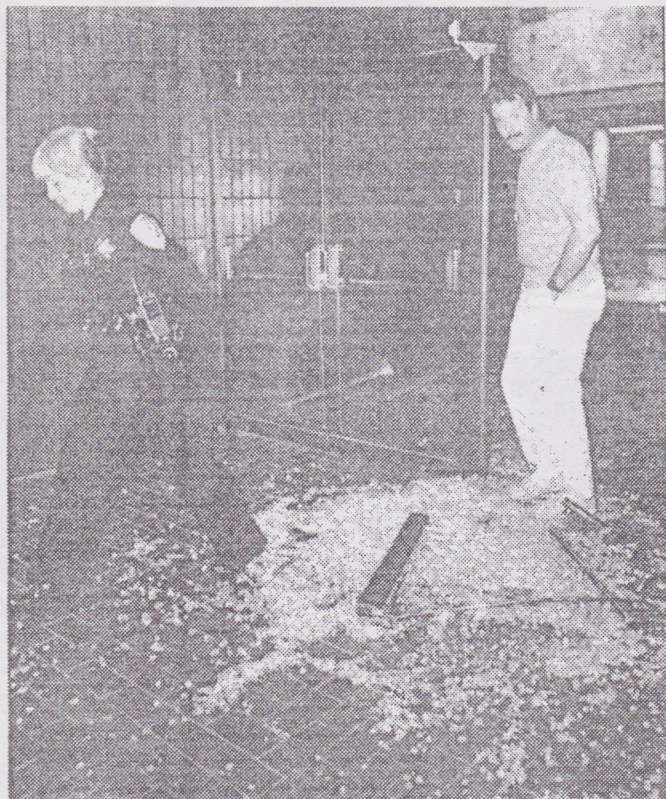
In the statement of one of the activists who plead no contest and was sentenced to time served and "summary probations" (obey all laws and stay away from Lockheed for one year) was a straightforward remark encouraging people to continue climbing the fence at Lockheed until the genocidal practices are forever ended. We will. No nations. No borders. No war.

For more info: Stop 1st Strike Santa Cruz/Lockheed Action Collective, (408) 458-2124 or (408) 426-0676.

HEADBANGERS RIOT IN HAYWARD

The same night as the riot on Telegraph, a riot erupted in Hayward after police there tried to shut down a heavy-metal concert. Such bands as Death Angel, Violence, Pestilence, and Kaos were scheduled to play.

At 10pm the 16 Pinkerton rent-a-pigs reported that the "slam dancers" were "completely unruly and unmanagable" and asked for reinforcements. After 36



Centennial Hall in Hayward after the police closed down a heavy metal concert.

Hayward police officers arrived at the scene, they decided to close down the concert.

The light was turned on, and someone announced that the concert was over. The police lined up in front of the stage and forced the audience members out of the door. The police sprayed some people with the toxic contents of a fire extinguisher to get them out of the hall.

Outraged by this unjustified show of force, the heavy metallers started throwing rocks and bottles at the police and breaking the windows of the concert hall. The 50 or so cops were outnumbered by the crowd of 1000 and called in reinforcements. About another 50 cops showed up from Milpitas, Fremont, the Alameda County Sheriffs, the Highway Patrol, and California State University at Hayward.

Similar to the situation on Berkeley's Southside, Friday night's riot was an uprising against the police repression that is directed against these kids everyday.

It was less than a week after the Hayward police department got national attention in the press after two of their cops attacked and beat a blind man who was waiting for a bus. The cops thought his walking stick was a martial weapon and approached him without identifying themselves.

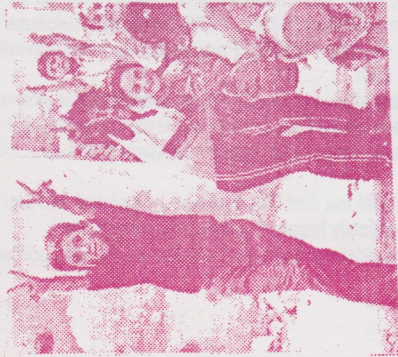
In retaliation for all this repression, many cops got injured in the riot; one cop had to get eight stitches on the head after he was hit with a bottle. Later in the night when the Berkeley Police called for reinforcements from other Bay Area departments, they didn't get any help because all the cops were getting stoned in Hayward.

One Hayward Police Sgt. about the riot, "From what I'm told, what happened Friday night made last months Hayward Library confrontation look like nothing." He was referring to March 20th, when the racist Populist Party reserved a room in the Hayward public library to celebrate Hitler's 100th birthday. Because 300 anti-fascist protesters showed up, the Populist Party cancelled their event an hour before it was supposed to start.

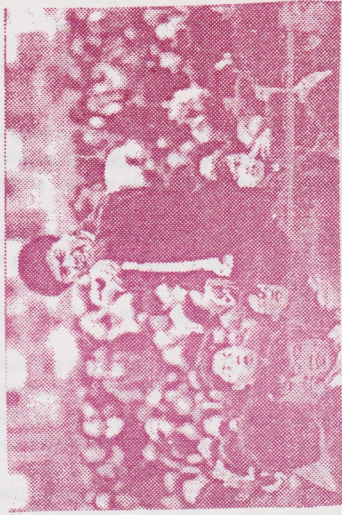
Even though the fascists didn't show up, about 100 policemen came prepared. After a handful of skinheads were chased away from the area, the police got very aggressive and attacked the local punks and heavy metallers that came out to protest the fascists.

One of the Hayward punks told me that this was not an isolated incident and that the police have been systematically harrassing them for a long time.

The police made 5 arrests on vandalism, assault on a police officer, and possession of drugs charges.



MAY '89

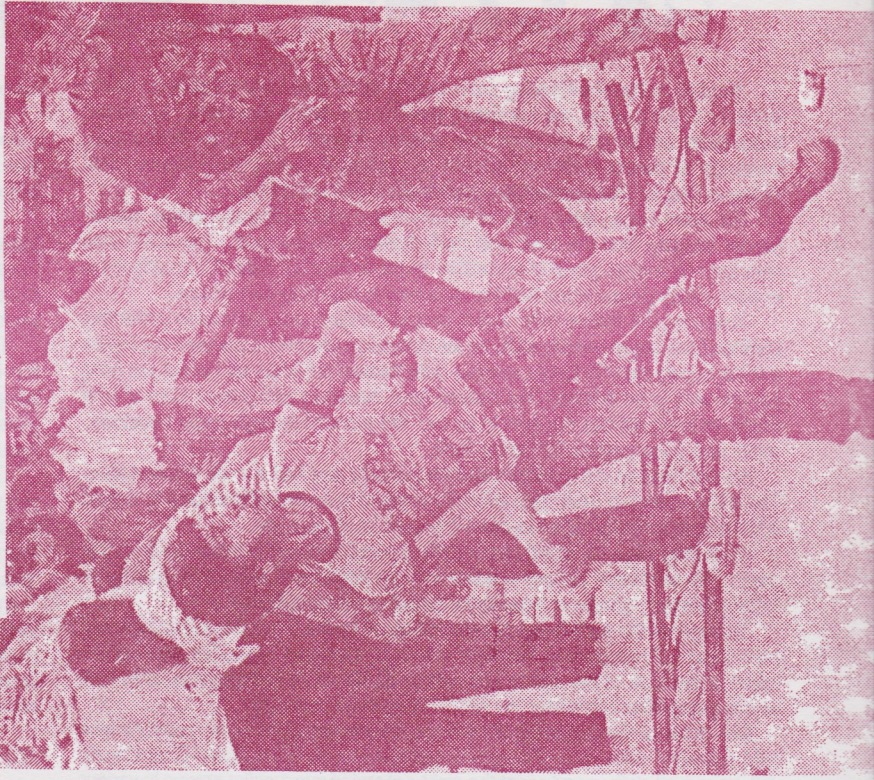


THE WORLD IN REBELLION

Beijing



Ramallah, West Bank



New York





Berkeley

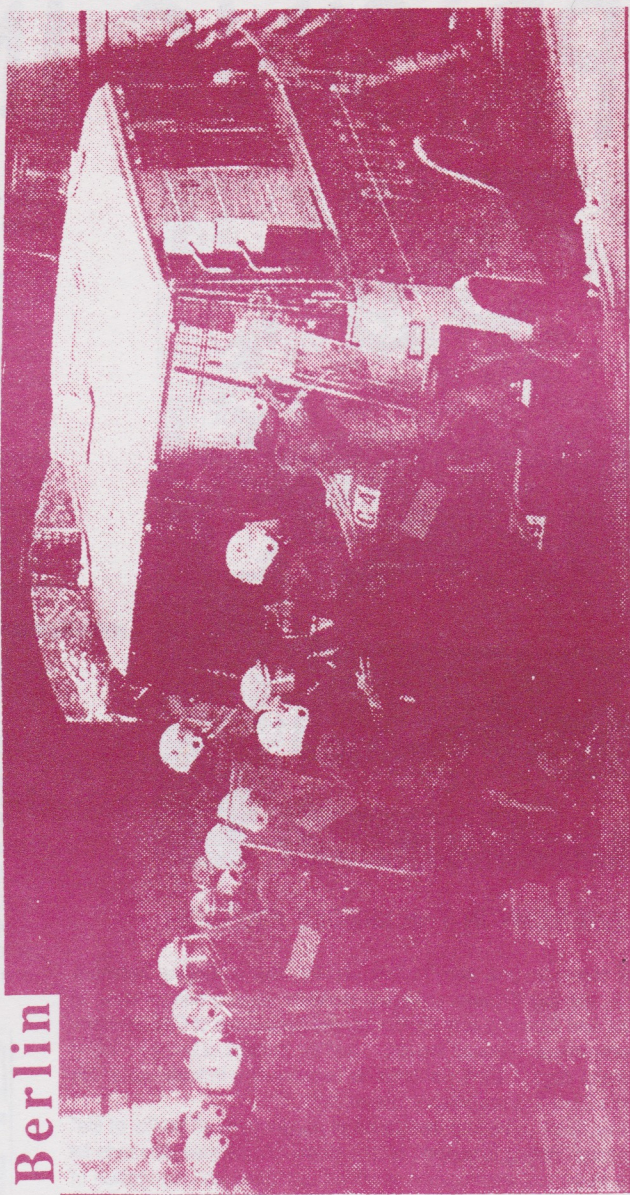


SLINGSHOT



San Salvador

Berlin



ARE YOU READY FOR THE '90'S?

UPRISING IN CHINA:



PEACEFUL ANARCHY IN THE MIDDLE KINGDOM

A city of massive, peaceful, festive protest, this is Beijing between Saturday, May 13, the day Chinese university students begin a hunger strike in Tiananmen square, and Saturday May 20, the day the top leaders of China declare martial law and army troops surround the city. I had the privilege of being in Beijing during these eventful days; here I attempt to describe the indescribable, the intensity on the streets of this temporarily insane city.

By Tuesday, May 16 tens of thousands of people from all "walks of life" were marching through Beijing in support of "the students" and their demands for democracy, press freedoms, investigation of official corruption and recognition of the student union. On Wednesday the crowds of protestors and onlookers numbered in the millions, packed in central Tiananmen square and jamming the wide avenues for miles around. On this day some friends and I journeyed by bicycle from near the Beijing zoo, through this madness, to Tiananmen square, a distance of some 5 miles. My recollections from this day include the following:

"The streets miles from Tiananmen are crowded with protestors and spectators. In most places pedestrians and cyclists rule the road, every major intersection is clogged. Buses, trucks and cars, horns blaring, packed with flag waving demonstrators, race along the more open stretches of road and slowly plow through the cheering crowds. In many places people gather like huge puddles, listening to orators or studying wall posters.

"From the zoo we head south and east, towards the square, moving along with the flow of marchers and cyclists. We stop on a large overpass lined with people peering over the railings - the road beneath, six lanes wide, is thick with marchers. Thousands of jubilant students and workers from all over the country pass below, marching in school or work unit groups. Most carry brilliant red and white flags and banners declaring their affiliation, declaring support for the hunger strikers and criticising the top leaders.

Most of the marchers are young, but the cheering masses of spectators include young and old, families with babies, office workers and sunburnt peasants. There is no one who appears opposed to the protest and no police or other authority are visible; Beijing is on the streets, Beijing is near anarchy, and all is festive, all is completely peaceful!

"We continue further, east and south, through the crowded, partying streets and finally turn south on a narrow, tree shaded street along the west wall of the "Forbidden City". The going is slow and we are soon forced to park our bicycles and join a mass grope towards the square in a wavering flow of excited protestors and onlookers. Eventually we see a red archway and Changan Avenue beyond, a sea of people and banners in the bright sun. After climbing over bicycles

and squeezing through through the crowds we reach the light, at the edge of the broad avenue, across from the Great Hall of the People.

"The space before us and the vast space of Tiananmen square to our left are filled with jet black heads and bright red flags and countless banners. Heads and banners spread into the distance; thousands, tens of thousands, hundreds of thousands of chanting, singing, smiling, cheering people. People marching right, marching left. Large red flags, purple banners, blue flags. In the middle distance ambulances pass every minute, somehow moving through the crowds, carrying unconscious hunger strikers out and supplies and medical workers in. An ancient woman in a dark blue Mao suit emerges out of the crowd; youths with bicycles on their shoulders stumble towards us. Megaphone voices yell slogans; work groups chant criticisms. Something is happening here, something big! But all is peaceful, there are no police and people are friendly, elated! Perhaps a million people expressing disapproval in a country where it is forbidden to express disapproval. But no problems, just a vibrating mass of colors and sound filling the largest square in the world, the heart of the largest nation on earth."

Wuhan, China
May 22, 1989

Yo Billy,

Just got your letter with the Senegalese music as martial law descends on Beijing....

There's a total press blackout, now, so everything is based on rumor. Newsweek and Far Eastern Review haven't arrived for 6 weeks and even VOA and BBC are getting jammed sometimes. (Its ironic to rely on western propaganda organs, but the alternative is nothing. You probably know more about what's going on then I do - but of course you can't get the feel of it. What can I say? May '68 ? But that only invokes a European New Left vision, one that can't encompass the overwhelming, organic reality. Read Simon

continued on page 13



Students dancing in Tiananmen Square as they and thousands others continued their demonstration for democracy.

TWO EYEWITNESS REPORTS

13

continued from page 12

Leys or "The Gate Heavenly Peace" by Jonathan Spence to get something of a feel of the situation of intellectuals in China. That would explain a lot of the situation that has developed so far. Intellectuals (including students) have no freedom of expression, whatsoever, no access to information and are the lowest paid and least sector of society besides. The conditions for students in China are atrocious. *(Right now its past midnight and the students are rioting in their dorms, throwing burning paper and clothes out the windows. Its an eerie, inspiring feeling hearing the roar of hundreds of voices and broken glass echo across the fields)*

Although the students don't know what the democracy is they want, they are in fact practicing it through their general assemblies, councils, etc.

I'm trying to collect my thoughts to write something serious about this -- Z Magazine would be great. Unfortunately, anything topical I write becomes instantly dated. Right now folks are organizing a general strike in Wuhan, and it looks like it might go. I know some workers at Wu Gong Steel (50,000 + people, largest in China) who are pretty militant. The government just announced it would defend the Wuhan Bridge across the Yangtze River which up to 100,000 people have been blocking for the past week. Two days ago I saw a small group of police routed from the bridge, so big confrontation could happen. The lower tier of the bridge is for trains and students blocked that a few days ago. A railroad stoppage in Wuhan would shut down the whole country (300 students stopped trains in Fuzhou City, Fujian Province)

The city has been transferred into a theater of dissent. Everybody is out on the streets talking to each other and truckloads of workers and students cruise by to wild applause. Student marches snake around through every nook and cranny of town, big character posters cover the walls, militants with bullhorns stand on buses to hold rallies and spontaneous public debates spring up everywhere. Transportation has shut down - leading to a de facto general strike. And peasants have begun to arrive with their own banners!

Wuhan is slow to rouse, but has always been a center of revolution in Chinese history. The people have a reputation of brawling and the summers are so notoriously hot that it wouldn't take much for workers to wildcat. (Last summer there was an informal general strike when workers left work to go panic buying during an inflation scare) Still Beijing is on a higher level of struggle (1 million (!) in the streets); Shanghai is erupting and of course Xian and Changsha have emerged as militant centers. I have heard first hand accounts of the riots there - everybody attributes it to the *liumang* or unemployed black market punk youth who inhabit every city. Those towns have densely populated student quarters and conservative local authorities. When the riots broke out there, looting and trashing was directed primarily at the private stores and cars of the new bourgeoisie and not so much at the state.

In fact, this whole movement has the dimensions of class struggle, primarily against the corruption of the Communist Party leaders who accumulate wealth. Workers in China (like in any "socialist" country, have an acute class consciousness and are consequently outraged at the high level abuse of power. People are also beginning to lose their enthusiasm for economic reform as they see some of the darker sides of the "free market" - inflation, unemployment, corruption, jealousy ("red eye disease"), uncontrolled urbanization, crime, prostitution and destitution. (I was attacked by an insane beggar last week) These social problems had not existed in China for over 30 years and so now people are very shocked by them. So although people are on the whole much wealthier and are much freer from the State and various political campaigns then they were before, they are not all sure they want to continue on the *laissez-faire* path.

This leads to profound confusion for the movement in economic matters, of course. Does it want more state control or more markets? Anti-inflation demands would indicate price controls, but the Movement is generally against state power. The Movement is for democracy. And here, in this nebulous demand, we find the answer.

Although the students don't know what the democracy is that they want, they are in fact practicing it through their general assemblies, councils, etc. If the workers go on strike and follow suit (with soviets) then they will be practicing revolutionary economic democracy and transcend the state



Protesters block army truck from entering Beijing.

In fact this whole movement has the dimension of class struggle, primarily against the corruption of the Communist Party leaders who accumulate wealth.

control/market dichotomy. But I don't think this will happen....

This is very scrambled because there is far too much to say to even begin. Besides, we are completely in the dark as to what's going on in Beijing. People here say they are ready to die. I heard there was a suicide protest (window jumping) at Wuhan University last week, but who knows. There are so many rumors (the government just outlawed rumors).

As far as the radical currents are concerned.... I know one guy (Bad Tom) who is a real firebrand agitator. He got fired from his work unit for starting a strike last year. Action Faction. I know some grad students who are into Marcuse and Sartre in Chinese translation, but when I've been giving lectures about the New Left most people just don't know. Wei Jingsheng (China's most political prisoner, jailed in 1979 in the Democracy Wall Movement) is basically into council communism, but nobody these days knows what he said. (His "Democracy, the Fifth Modernization", a manifesto, is in "The Burning Forest" by Simon Leys). There is some good left communist views in the "Seeds of Fire" anthology as well. Most students I talk to are not so sophisticated however. Feng Lizhi, the darling of the West, is very popular here as well and so are his pro-capitalist views. Some reform minded technocrat/managerialist types admire Gorbachev, Marxism is required study, so everyone hates it. Many older intellectuals are permanently withdrawn from politics as a result of the Cultural Revolution (and who can blame them....) Basically, the whole thing is up for grabs. Action is once again miles ahead of theory and people are forced to rely on their imagination and courage to push things forward.

Sorry once again for the haphazardness of these notes. The atmosphere is too jubilant, angry and sad to write some sober commentary.

Tear down the walls!

Eddie

WHITE NIGHT

TEN YEARS LATER -- NOT A RIOT

BY SUE DEEN

I was still reeling from a night on Telegraph when I arrived the following night at Harvey Milk Plaza for the tenth anniversary commemoration of "The White Night Riot." That riot had been a response to the slap-on-the-wrist sentence of Dan White: the man who murdered Harvey Milk and Mayor Moscone. White, who lost his supervisorship over infighting within the San Francisco City Council, chose as his targets of revenge the mayor, and also a man who had won a major political victory by becoming the nation's first openly gay city council member. As someone mentioned at the commemoration: If White had killed only the mayor, and not a gay city supervisor, he probably would've gotten a life sentence. Milk's rise helped to strengthen the spirit of the gay community, and served as a way to blast the right-wing fireman/cop image that Dan White used as a political bargaining chip.

It seemed, at the time, that gay and liberal views were winning out over "white" male conservatism. White's violence and subsequent "acquittal" served as a signal to the gay community that homophobic attacks would be tolerated, and, in fact, applauded by the cops and the court system. The night he received a measly sentence for his crime (his defense being that he was not in his right mind because he had eaten too much junk food), the gay community and its supporters tore up the town.

It was an odd coincidence that this anniversary would fall one night after a real riot; it had many of us anticipating a second night of rioting in the Castro. Of course, the organizers of the commemoration march could not have known in advance the historical coincidence of their event. The demonstration of 400, high spirited people could have easily and should have erupted into a night of rioting in the Castro: the mood and moment were ripe. Unlike other demos of this type, the issue this time was the cops., and it was wrong not to confront them more strongly. Instead we marched energetically to a deserted City Hall, out of our stronghold, the Castro, surrounded by over one hundred rough and ready cops.

The Commemoration was a strange mixture of campy satire - men in drag danced to "We are Fam-il-y!", their wrists slapped by a queeny version of Diane Feinstein - and participatory theater- thousands of twinkies were burned in front of City Hall as a symbol of disgust toward the "twinkie defense" that Dan White's lawyers used so successfully.

There were points during the march when it looked like people were going to push well beyond the limits of the thing : when we raced to take the whole street in the face of a barrage of converging cops and when we rushed around them to take a street they didn't want us to.

At one of these junctures the cops managed to isolate six women, club and bump them and then arrest them. We should have learned by now - and it is our own sexism which has blinded us to this fact - that the cops are twice as ready to beat the shit out of any woman who looks tough or steps out of line. The incident was clearly an example of women-hating police force. They were taken away before anyone had a chance to even see it happen. When I realized they were missing I tried to convince people to stick around, and attempt some form of coercive protest to force their immediate release, but to no avail. I watched helplessly as the rest of the crowd marched away in the other direction. They were released later that night without being charged, which just shows that the cops don't even have to pretend that we've done something before they'll jump on us.

But why didn't we riot, when ten years ago and one night before, people did? A riot, of course, is an unusual event in this country. In order for one to occur, there has to be just the right number of truly outraged and bold participants. There also have to be large numbers of onlookers in order to provide moral support. But mainly, there has to be the timing and space for the floodgates to open. In an anesthetized society like our own, this perfect balance is rarely struck.

The answer to the above question is complex, though part of it, we should admit, is that an old wound doesn't bleed as profusely as one newly opened. The SFPD, on the other hand, must still be reliving its total humiliation at the hands of a bunch of dykes and faggots the night former cop Dan White got away with murder. The cops were stomped that night. About 20 of their squad cars were burned, the doors and windows of city hall were smashed: the gay community was on fire and their main target was the cops.

I would have found the whole demonstration on Saturday to be a balanced response to a fairly old injustice, had it not been for two major factors. First, our anger at the specific sentence of a man may have waned in the last ten years, but our anger at the SFPD, who continue to constantly harass and beat up dykes, fags, and anyone else who dares to stand up for their rights, has not. Second, we were armed with a feeling of empowerment from the previous night's victory in Berkeley and you could see on so many people's faces--even those who hadn't been part of it. We rightfully should have stood up to the cops. Something was at work to hold this fury back.

Saturday night was a spectator sport; it was literally "staged." People's outrage became channelled into a series of activities and shows. Although we joyously danced in the middle of the street, thumbing our noses at the tac squad, we were unable to react seriously when our sisters were snatched. Because of this, the cops were able to take control of the demonstration.

I began to realize on Saturday night that it is our responsibility to look seriously at what threatens the Police the most, and then act on that threat. The true humiliation of the police of the White Night was that it was the gay community fighting back against a brutally homophobic power structure, whose army and most devoted following is the police department. Abandoning those women at that point was an indication that the movement is not facing up to the reality of people's anger at the police.

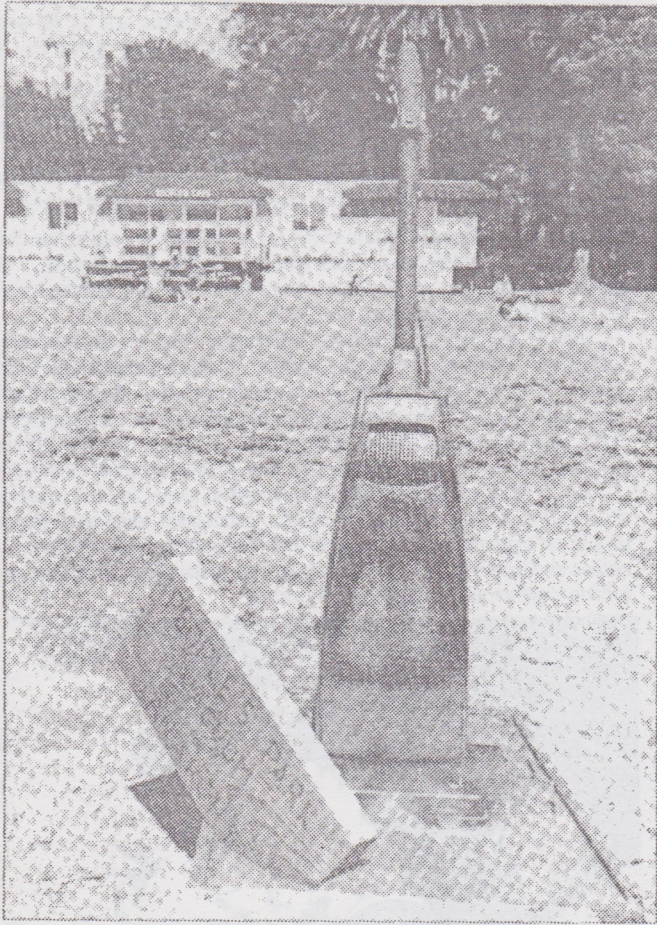


OPERATION RESCUE

**SUPPORT
BACAOR
CALL
824-8562
SEE
ARTICLE ON
PAGE 15**



PEOPLE'S PARK: ⊗ VACUUM OF ANARCHY



" People's Park has become a vacuum allowing a form of anarchy to exist which erupts in such disturbances from time to time."

Michael Heyman, University of California Chancellor

DEMANDS AND PRINCIPALS FOR A DEMOCRATIC UNIVERSITY

1. Democratization means extending the public hearing time through the 1989 Fall semester to truly learn and examine the concerns of the students and the environment.

2. Radical changes including the formation of new campuses, new colleges and new departments are necessary so that the university can correspond to the changing and growing needs of the city, the nation and the world and contribute to a sustainable, ecologically sensitive future. New alternative schools, free adult colleges and expanded connections with community colleges can make for a more intimate education. Emphasis on the human sciences (philosophy, history, languages, arts and the social sciences), peace studies, intercultural learning, environmental ethics and future research are vital if the university is to safeguard its critical, public and independent character.

3. Principles on an Open, Free, Dynamic and Responsible Education

A. The nature of the university is threatened by private and special interests, by militarism and by the national-security state with its surveillance mystique and its inversion of language. If the university becomes a giant corporate and bureaucratic research center, the liberating project of education can be overshadowed by conformity and profit pressures.

B. Children are our teachers and our treasures. the fire of militancy in youth will never be put out. If we refuse children as our teachers, that is, democratization of power, we become intransigents, worshippers of the status quo, alien from the joys and pains of an open, developing future.

C. Education isn't neutral but is either liberating or paralyzing. education can be either unto relationships or rivalry. When truth and learning, not profit and conformity are central, education will be more productive than receptive and the university can act in healing and carative ways amid the collapsing economic and political structures.

D. Truth telling in contrast to play-acting means breaking myths and exposing the causes of 500 years of oppression and exploitation through the self-criticism and interaction with the larger society and world. Love and strength are manifest in openness and vulnerability, not repression and sentimentality. The university like all penultimate institutions must see community and justice as unfinished works. Dialog, democratization and the exchange and sharing of views ar the praxis forms. The the university can have a human face and optimistically work toward a more just and equal world. If we imagine strength as repression, our strength will be illusory like Eichmann's strength. If we imagine the future is only an extrapolation from the present and not an anticipation in the present, we will be forever imprisoned in private desires and interests, self-righteousness and self-complacency.

Marc Batko

PRO-CHOICE ACTIVIST VICTIM OF POLICE BRUTALITY

On March 10, 1989, a member of BACAOR was assaulted and severely injured by the San Francisco Police. During a legal pro-choice demonstration outside St. Dominic's church, site of an Operation Rescue rally, a San Francisco police officer maced more than twenty pro-choice demonstrators.

Under cover of the mace a second officer grabbed Christine, a founding member and key organizer of BACAOR, from behind, pulled her to the ground and brutally beat her on the head and legs. She was hospitalized with a severe concussion and adverse systemic reaction due to the ingestion of mace. She has been incapacitated for more than 6 weeks and requires continuing medical treatment.

This is not an isolated incident. On March 30, BACAOR and several other Bay Area organizations including CISPES and the Pledge of Resistance held a press conference on the steps of City Hall to protest San Francisco Police brutality. Incidents include the attack on Dolores Huerta in September 1988 and the use of excessive force at the demonstration in support of Salvadoran liberation on March 20, 1989.

Police brutality is a deliberate tactic to deter us from taking a stand for women's rights. BACAOR's response is to keep raising our voices as strongly as we can against Operation Rescue, and in defense of reproductive freedom. We hope you'll join us.

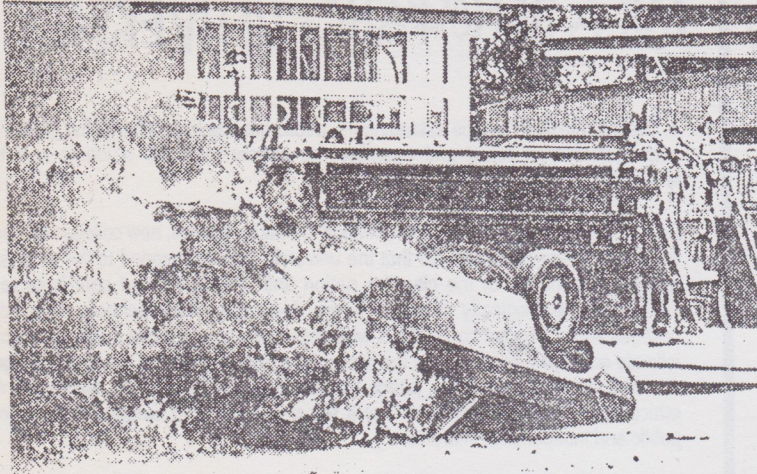
BACAOR is asking you to show your support for Christine with a financial contribution that will go directly to medical expenses, lost wages, and investigation into legal action. Your help is urgently needed. Please make all checks payable to BACAOR and be sure to write "Christine Fund" on the face of the check. Send check to Bay Area Coalition Against Operation Rescue (BACAOR), 5337 College Ave #213, Oakland, CA 94618. For more info. call 824-8562.

CRIMES AGAINST PUBLIC PEACE:

§404. Riot - What constitutes.

(a) Any use of force or violence, disturbing the public peace, or any threat to use such force or violence, if accompanied by immediate power of execution, by two or more persons acting together, and without authority of law, is a riot.

LETTERS, LETTERS, LETTERS



"We were disorganized and unprepared. We didn't have a grasp of what was going on. It's fortunate that the crowd didn't go after the police, or they would have had us for lunch."

-cop, asked not to be identified

THE RIOT IS A HEALTHY EXPRESSION AGAINST VIOLENCE

We need to recognize and acknowledge that "riots" such as what occurred in Berkeley, can be seen as relatively healthy expressions of the human spirit in response to the institutionalized violence of contemporary society.

It has become generally recognized that women who find themselves dependent on their husbands for their basic needs- food, shelter, etc.- within the institution of marriage, and who, based on such dependence, are forced to conform to the wills of their husbands, should find ways to resist such violence to regain control over their own lives.

Many people (including students) find themselves in a similar situation within contemporary society. They are forced to conform to the wills of an institutionalized elite in order to meet their basic needs. Thus, the "riot"/ rebellion that broke out in the streets of Berkeley might be the first signs of healthy resistance.

The lack of any such popular acknowledgement is symptomatic of a deep seated alienation of the human spirit in our community.

We live in a society that has all the technology and knowledge necessary to end hunger, homelessness, and illiteracy. But rather than feeding, sheltering, and educating people, those in control of our human and natural resources (including our universities) choose to invest in the research, development and deployment of weapons; the purpose of which is the defense of their own power and wealth.

What happened last week was a spontaneous eruption of the human spirit in response to a social order based on violence and increasingly dependent upon violence for its own maintenance. Not the violence of a smashed window or a bottle flying through the air, but rather the socially sanctioned and institutionalized violence that forces people to submit to the will of the established elite or to join the ranks of the unemployed.

Rather than prosecuting people for "inciting a riot", we should be grateful to folks like Mike Delacour for their years of struggle to keep the human spirit alive, if still homeless.

DAN SMITH

Without borders Anarchist gathering in San Francisco, July 20-25. For information contact

Without Borders, 1369 Haight St., SF CA 94117; 415/864- 4674.

WHAT CAUSED THE RIOT?

On Friday night the community showed that we are still willing to defend the park and that the University won't be able to take it without a hell of a fight.

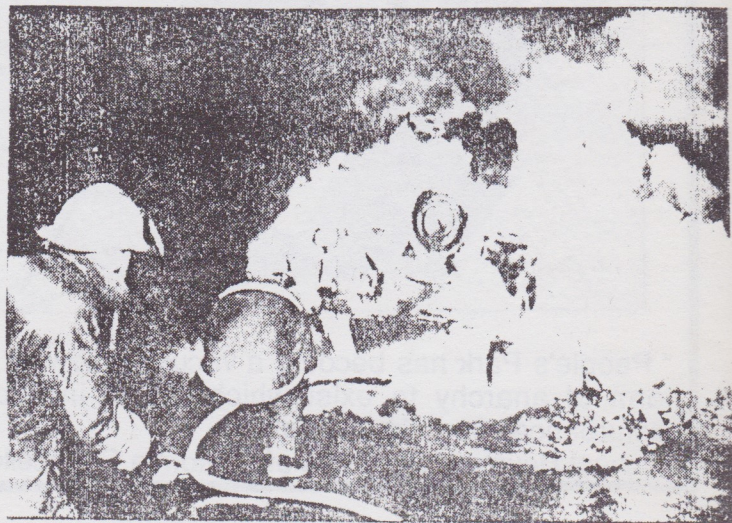
The riot was also a reaction to the continuing gentrification of Telegraph Ave. Although almost entirely gentrified, the Ave is still a gathering place for many diverse peoples including the homeless, punks, activists, and on the weekends-- black youth. The University would like to see this change, if they had their way "White Students Only" signs would be posted on Telegraph.

The quaint yuppie boutiques and fashion chain stores on the Avenue are a symbol of this racist and anti-homeless attitude. This has much to do with why they were looted and vandalized. We are all taught to believe that the commodities in those shops are worth working our lives away for. On Friday night we shattered that illusion and learned that by struggling together everything could be free.

Another very important cause of the riot completely ignored by the liberals and the media is UC and Berkeley Police brutality. On May 19th Berkeley's homeless, youth, and activists found themselves in a rare and empowered position outnumbering and overpowering the police.

The UC and Berkeley Police are notorious for their harassment and brutality against the homeless and people of color. It was the police that killed James Rector, it is the police who are carrying out the University's plans for gentrification, and it is the police who are carrying out the US government's policy of Black genocide under the guise of the "war on drugs". On May 19th we fought the police and won, making Telegraph Avenue a "liberated zone" for one night.

On May 19th we learned that all is not set in stone, that the capitalist power structure has its vulnerable spots, that an insurrection could start spontaneously as a result of pent- up social tension, that the cops don't always have to win, that clothes and food can be free, that burning cars make great barricades, and that by fighting together we can be very, very strong.



"I can't be held responsible for the repression of society that led to the breaking of windows and looting. You turn off the lights in New York City, and there'll be riots. But you can't blame the power company."

- Mike Delacour, charged with inciting the riot

MAYOR HAN COCK IS AGAINST THE HOMELESS

The Mayor of Berkeley never once condemned the firebombing of homeless people of the 10th Street Homeless Collective. Now, she is publicly saying that the use of torches in a commemoration of the murder of James Rector by Alameda County Sheriff's deputies, was a "volatile situation sparked by a small group of irresponsible people... we are very interested in finding out who was responsible for the fires and the vandalism."

Michael Delacour, the main victim of the firebombing, is now being prosecuted by the city for organizing a legitimate torchlight march. The firebomber got off scott-free. What does the mayor feel is an appropriate punishment for Delacour?

continued on page 18

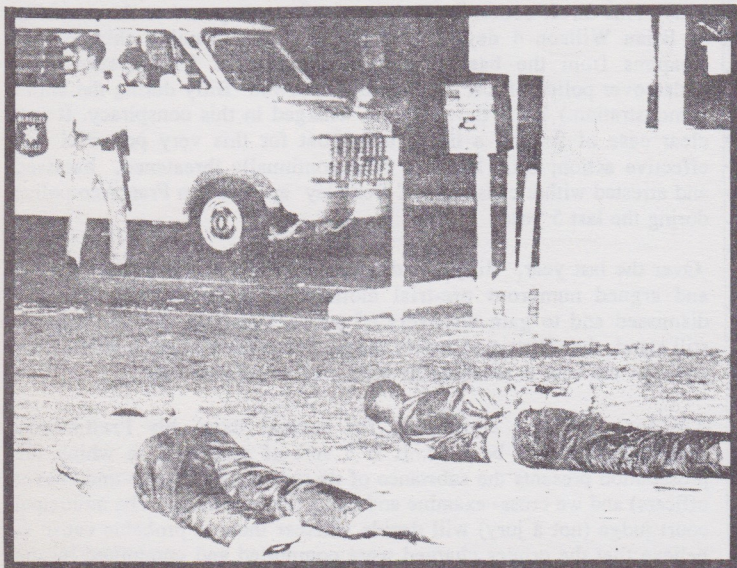
continued from page 2

THE DEFENSE OF TELEGRAPH AVE

were opened to the public. By all accounts, it was one - obviously politically conscious - group which broke in, another larger group of mostly (not all) black teenagers who promptly took what Telegraph proudly proffers. In this first wave (and later, as well), some people were stopped by other participants from breaking the windows of or looting the smaller stores. This purposefulness was certainly not wanton destruction. The attack on the Bank of America, with hundreds of people chanting "Bank of Apartheid" seems neither random nor apolitical, however much one might disagree with such an action.

Why did it happen? Racism and gentrification on the south side

Several years ago the University Administration, organized a coalition of the city government, real estate developers and local merchants to clean



Suspected of carrying weapons, two black youths get arrested on Dwight and Telegraph and later released.

RACIST ROUNDUP

Last Friday night, one week after the Telegraph riot, I was driving along Shattuck at around 1:45 AM. To my disbelief, between Durant and Bancroft I saw 25 or 30 black men, sitting uncomfortably on the sidewalk with their hands clasped on their heads. Guarding them were a handful of white cops, several cop cars, and one paddy wagon. I was shocked; it seemed like something that might happen in South Africa, or Mississippi, or maybe even some extremely oppressed area of Oakland, but downtown Berkeley?

I have no idea what the "crime" of these men was. Maybe the cops were being extra repressive because it was the first Friday night after the riot, and they had decided to round up a rowdy group to prevent a "potential problem" (assuming, of course, that any black person will commit a crime, given the opportunity). I doubt that the cops would have arrested or harassed a gang of white middle-class guys, probably students out having some good clean post-finals fun. But blacks? Better not take any chances!

Let's say, for argument's sake, that a real crime had been committed. A lot of people would say, "Well, they're criminals, good thing they're off the street now." But why are they criminals? What motivated them to commit a crime? Blacks are convicted of more crimes than whites, and routinely receive heavier sentences than whites for equivalent crimes. The vast majority in maximum-security prisons and on death row are non-white. Are black people simply criminals at heart and therefore more inclined to do evil things? Some people actually believe this; many of them join the Klan.

What I saw on Friday night was a microcosm of the world situation: a few fat white men with guns and power facing a long line of people of color with their backs against the wall.

---Catalina Coyote

up the South Side of campus. This plan was baldly named "Save our South Side" and was intended specifically to save the south side from streetpeople, homeless, high- and junior high-school age blacks (in S.O.S.-speak: "vagrants, loiterers, and violent street gangs").

The first phases were implemented during the warmer months of 1985 and 1986. Its benign sounding goal: reduce crime. On weekend nights large numbers of black youth (whose very presence mentally and sometimes physically jostled the UC students and other fine citizens) were forcibly removed by police from the Telegraph and Durant, an area now apparently reserved for UC students.

Police presence on the avenue was increased many-fold. No one was allowed to stand in one place, on pain of police identification, search, ticket or arrest. Crossing in the middle of the street or on a red light brought a fine or even jail. Questioning cops engaged in this would put the concerned citizen into the same situation. It was not unusual to see two or three black teenagers with their noses firmly pressed into the pavement of progressive Berkeley by a couple of peace officers. Double-parked cars, even for a moment, with the driver at the wheel, brought one of a half-dozen tow trucks to the front bumper.

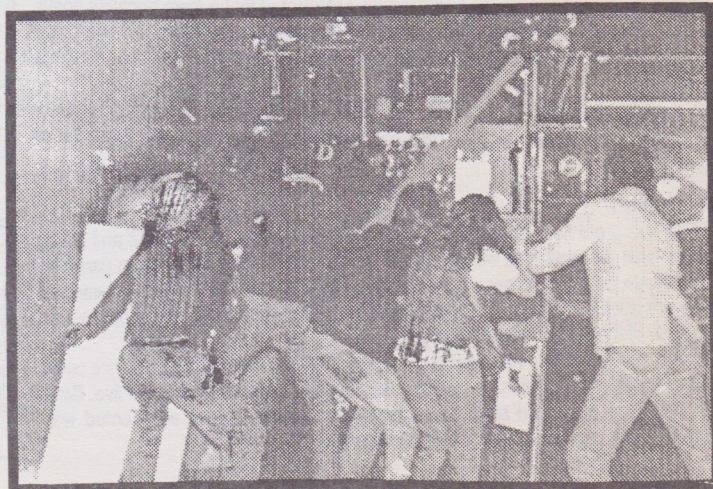
A curfew was set; some nights people were forced away earlier by the threat of arrests. Telegraph was often sealed off by the police, and buses were waiting, if needed, to take the "outsiders" back to whatever distant lands they had come from. It was, without exaggeration, the closest thing to martial law in the area around the campus since the Vietnam War protests. This is not hyperbole. In fact, using Friday's riot as a cover, they have begun this crackdown again with renewed vigor.

The rationale was that crime had significantly escalated in the area. Of course, the UC police always highlighted the deceptive frightening percentages: 20% rise in violent crime! Oh my god! ; and never the more revealing numbers: 28 up from 23 incidents in a several month period - no statistical volcano. The University, which is still the largest "scholarly" investor in corporations involved in the internationally condemned criminal state of South Africa with well over \$3 billion, was enforcing Apartheid on Berkeley's south side. Send those black hooligans back to the Bantustans", they cried, "This is OUR South Side". Most of the black teenagers were driven away; for the moment, out of sight and out of mind. It was *almost* safe again for the good college kids and their parents to stroll Le Boulevard.

The current Save our South Side focus is Berkeley's homeless. Living in the streets is already tough, but the S.O.S. Coalition has unleashed a *systematic* quiet terror. Anyone who the police decided was loitering on the Avenue, is told to go to People's Park or given a \$125 ticket or both. Police increasingly search those who look down and out, force them to empty their bedrolls and bags, to produce ID etc. Homeless who have nowhere but the streets to eat and drink are treated like criminals, while late night Kips-sters, those Alcohol-laden college boys, sail noisily and freely forward. At the same time every attempt to publicly occupy and live in an empty house has been smashed by peremptory police action.

The University Administration can't stand the homeless and the poor near the campus. Its terrible for their recruitment: the high hoped parents of

continued on page 19



MORE LETTERS...

continued from page 16

The Berkeley Fire Department was being used by the police to do their job of crowd control. The BPD never once declared the street demonstration an unlawful assembly, nor did they, at any time, attempt to contain the commemoration to one block of Telegraph, between Dwight Way and Haste Street. Police reports indicate that BPD knew what the demonstration was all about. The police asked Sparks to move the ceremonial bonfire to People's Park. Sparks refused saying, "James Rector wasn't shot in People's Park, he was shot from Telegraph Avenue." The police and the fire unit then left the area and the demonstrators rekindled the fire on the original spot.



Dear Slingshot:

A lot of people have been quick to point out the bad things that happened on Friday night. I would like to point out some of the good and great things that happened.

First of all we controlled physical space. The Berkeley Police were militarily/politically defeated on the Avenue. We brought the level of resistance to a point where they had to either crush us big time and run the risk of things escalating even further, or concede territory.

We struck a blow against gentrification. The people who don't own shops on the Avenue, the people who don't own a lot, the people who have to work or study in oppressive conditions in order to survive-- we those people-- exerted power that night.

Looting, also known as 'proletarian shopping,' is something that anyone who doesn't like capitalism should support. We were taking what was ours-- what the owners take away from us and then sell back to us.

It may have been that the rioting wasn't just over People's Park. It may have been that it was Friday night of finals week. It may have been because it was Malcolm X's birthday.

It may have been because hundreds of thousands of students in China were occupying city centers demanding democracy. Or it may have been that people are sick of the repression in their lives and the ongoing gentrification and yuppification of the southside area.

Whatever their reasons, people were angry and in the historic tradition of Berkeley, they were expressing their anger. True there were some abuses. People shouldn't loot small individually owned or family owned shops or businesses. These are not the people we oppose. It is the corporations that are our true oppressors, and their police that are brought in to keep us down.

There were also some fights in the crowd, but most of these were because some frat boys positioned themselves as self-proclaimed protectors of corporate property. These people are fair game and must learn to step aside or face the consequences.

The rulers of society hate unrest. There is nothing more threatening to those with power than to see people resisting their police and their declarations of property rights.

--name withheld

Dear Slingshot,

The Riot was great because it shook up all of us and made us think about and act on what we want the streets to be like. Some people built barricades to keep cars out. Others drove the cops away when they tried to stop us. Many people damaged businesses such as The Gap and the Bank of America which they saw as oppressing the people of the neighborhood and of the world.

I just wish the cops never came back. Then, after the initial destruction, we could go about making the Southside a really beautiful and hospitable place to live. Since the cops came back and stopped us however, it looks like all we wanted was destruction; but really it was much more than that.

Brian P.

CONCORD CONSPIRACY CASE CONTINUES

**Concord Conspiracy Case of Billy Nessen
Preliminary Examination June 7, wed., 1:30,
and continuing for several days at 9am
Concord Court House, 1950 parkside drive**

On March 1, 1988 longtime radical activist Billy Nessen was arrested in Berkeley on a Contra Costa County warrant. He was charged with Felony Conspiracy and Felony Vandalism for supposedly "masterminding" the tearing up of 120 feet tracks and ties by 1000 people outside the Concord Naval Weapons Station on September 5 1987. This direct action was an appropriate response to the maiming of Brian Willson 4 days before and to the continuing shipment of weapons from the base to the government of El Salvador. (An undercover police officer supposedly followed Billy during the entire demonstration.) He is the only one charged in this conspiracy. It is a clear case of finding a likely scapegoat for this very powerful and effective action; Billy has also been continually threatened, harassed and arrested without cause by UC Berkeley and the San Francisco police during the last 5 years.

Over the last year, Billy's lead attorney, Linda Fullerton, has written and argued numerous pre-trial motions in order to have the case dismissed and to gain discovery of police materials. But the charges still stand, the District Attorney seems determined to get a conviction, and now the case is reaching its most critical point to date.

On June 7th and continuing for several days, his Preliminary Examination will be held. It is a sort of mini-trial in which the prosecution presents the substance of its case (including the undercover officers) and we cross-examine and call a few witnesses. The municipal court judge (not a jury) will decide whether there is probable cause to believe that the crimes charged were committed and committed by the defendant. If he rules for the prosecution the case will go on to the Superior (felony) court for another round of pre-trial motion and an actual trial in six to 12 months.

Now more than ever, your support and presence at the court house is urgently needed

It is the most important (and interesting) point in the case to date.

This shouldn't just be a day in court it needs to be a day of protest.

Take Highway 24 North towards Walnut Creek and Concord. Exit onto Willow Pass Road. Drive several miles through downtown. Turn left onto Parkside Drive at 2900 block of Willow Pass Road. The courthouse is on the right.

-For more information call 653-2407 or 232-4000.

June 10, Celebrate 2 years of vigil and blockade at the Concord Naval Weapons Station. 10AM

For more information call Nuremberg Actions at 458-5299

June 15, Benefit for Billy Nessen's legal expenses. With Major Lingo at the Ashkenaz, on San Pablo and Gilman 9PM.

THE DEFENSE OF TELEGRAPH AVENUE



Brazilian protesters fight inflation during demonstrations against IMF austerity.

potential students don't like their kids mixing with the Hopeless. The Administration's seemingly eclectic harassments fit together: for example, during the same period that the University Administration has repeatedly had the concrete foundation for decent restrooms ripped up in People's Park, the University police has also escalated their stop and search on any homeless street person who dares to use the bathrooms at the *Martin Luther King Jr. Student Center*.

The independent merchants are less sure of their power to definitively root out the homeless, but they are equally vicious. The homeless are bad for business. The almighty buck, the yuppie customer, determine these merchants (classist) attitudes towards America's newest underclass. Cynically, they support the Park in order to get the homeless off the Avenue itself. Their crocodile tears about the poor, innocent homeless is the foulest hypocrisy; for they deal with homeless and streetpersons as so much shit, denying them use of their toilets, threatening them away from their stores and calling the police.

The Telegraph Avenue Merchants Association, together with the University and Berkeley Police, produced a large anti-panhandling poster and distribute it to all the Avenue's stores. It is the "progressive" Cody's Books which rented out its upper floor for the Save Our South Side (S.O.S.) office, staffed by a UC police officer Calvin Handy, and whose owner supports the University's schemes for the Park.

(The recent much ballyhooed charity clothing donation to the "Homeless of Berkeley" by Headlines, a looted chainstore selling the most obscene yuppie knick-knacks including some overpriced leather jackets, is no more than an advertising stunt, a sop to the homeless, and a common tax write-off scam.)

A Collective "Fuck you": Resistance Lives

Friday night, political activists, much harassed themselves by the University, organized the initial protest about the Park. Conscious and concerned, when the action escalated, they attempted to extend its political focus to the overarching issue of gentrification on the the Southside and its attendant repression.

Friday night, homeless helped build and set the bonfires to protest about the Park and the increasingly callous denial of their civil rights on the

Avenue. Applaud them: they took these brave actions in spite of the repression which was sure to come. They didn't loot, though the homeless and street people have reason enough to strike back at the merchants. As arrested homeless activist Michael Delacour said, "We need houses, not leather jackets." Given the universally vulgar treatment meted out to homeless on the streets, the merchants got off easy and they know it.

And it was Friday night, to the horror of the objectively racist merchants and University Administration, that black teenagers took what they could, grabbing clothing and other things this society dangles in front of their eyes. Who can blame them for getting what they could? Has eight years of Reagan really damaged our sensibility that much? Personally, I wish they had taken more, and gotten more help doing it.

The rest of the story reads: *cover-up*. The University Administration and The City government, the press, the merchants and the upscale Reaganized liberals and progressives, and smug students reveal their class prejudice by insisting that protest must always have clear demands and clear leaders. They don't want to admit that this riot was a form of protest against the social exclusion and yuppification on the South Side, that it was a rebellion against a society which makes some people extraneous and - in Chancellor Heyman's greatest, latest liberalism - "negative elements". No acknowledgement that people were giving a great big collective "fuck you" to the University Long Range Development scheme to make Southside into a preppy amusement park. No one speaks about this: that would reveal their part in this society's attack on disadvantaged groups. They call Friday's events acts of random violence and purposeless looting. Horseshit. Sounds more like class warfare to me.

--"Willy" Nessen



DEAN KOEFLER

MAY 19TH WHAT REALLY HAPPENED.... continued from page 17

The Following Weeks: Police Arrest Three People's Park Activists:

On Saturday evening there is a heavy police presence on Telegraph. They arrest two people on riot-related charges: Michael Delacour, a long time People's Park activist, and Bill Turnstall, a homeless man. Clearly they were looking for scapegoats to blame the riot on. Both of them are sent to Santa Rita. Bob Sparks, another veteran of the People's Park struggle, had a warrant issued for his arrest.

On Monday, Delacour gets released on his own recognisance at his arraignment. Bob Sparks comes to the courtroom to turn himself in, but the judge tells him to go next door to the police station, where he is booked and released on his own recognisance.

However, Bill is still being held in Santa Rita on \$23,000 bail. He is charged with the torching of the fire truck among other charges, when in fact all he did that night was playing his flute. The fact that he is homeless makes it a lot harder to get out of jail.

One student made a two hour video tape and sold it to the cops! So watch out kids so that you don't end up in Santa Rita.

-Riot on!

— PROCLAMATION —

An anonymous proclamation by supporters of People's Park, early May 1969.

A new Berkeley is being planted in People's Park. Creating the park has been the most spontaneous and positive event in the emerging showdown between the Industrial-University Machine and our Revolutionary Culture. We have struggled for Rights, for Space, and now we struggle for Land. We need the park to live and grow, and eventually we need all of Berkeley.

The Machine cannot "contain" us because we're stealing everybody's children. They cannot suck us dry and wear us out because we nourish ourselves by working together every day. They cannot stand having us on the Avenue, near the

University, they cannot stand our Life resisting their Expansion of Commerce. They want us to give up trying to live, they want us out of town, they want us dead. If they can get away with it, they will seize the land, arrest us by the hundreds, use gas on the Avenue like it was DDT.

We become stronger every day. Our continued planting in the park, backed by a united front of community support, might win for us. But if this strategy fails, we are not left only with the romantic finale of "going down with the park." We can let them know the consequences before they send the bulldozers.

WE TAKE A SOLEMN OATH to wage a war of retaliation against the University if it BEGINS to move against the Park. We are prepared to defend ourselves and the Park if other methods fail. If the University attempts to seize \$1.3 million dollars worth of land now claimed by the people, we will destroy \$5 million dollars worth of University property. We will not strike until the University proves by concrete deeds—such as the sending of surveyors or posting trespass notices—that it intends to take away our Park. But we will strike before they rip off the Park with their goddamn bulldozers.

If we fight the same way we work—together in teams, with determination—we will win. Get together with the people you've worked with, and take an oath like ours. Figure out how to save the Park and save yourselves: from cameras, clubs, gas, and anything they throw at us.

NO SURVEYORS

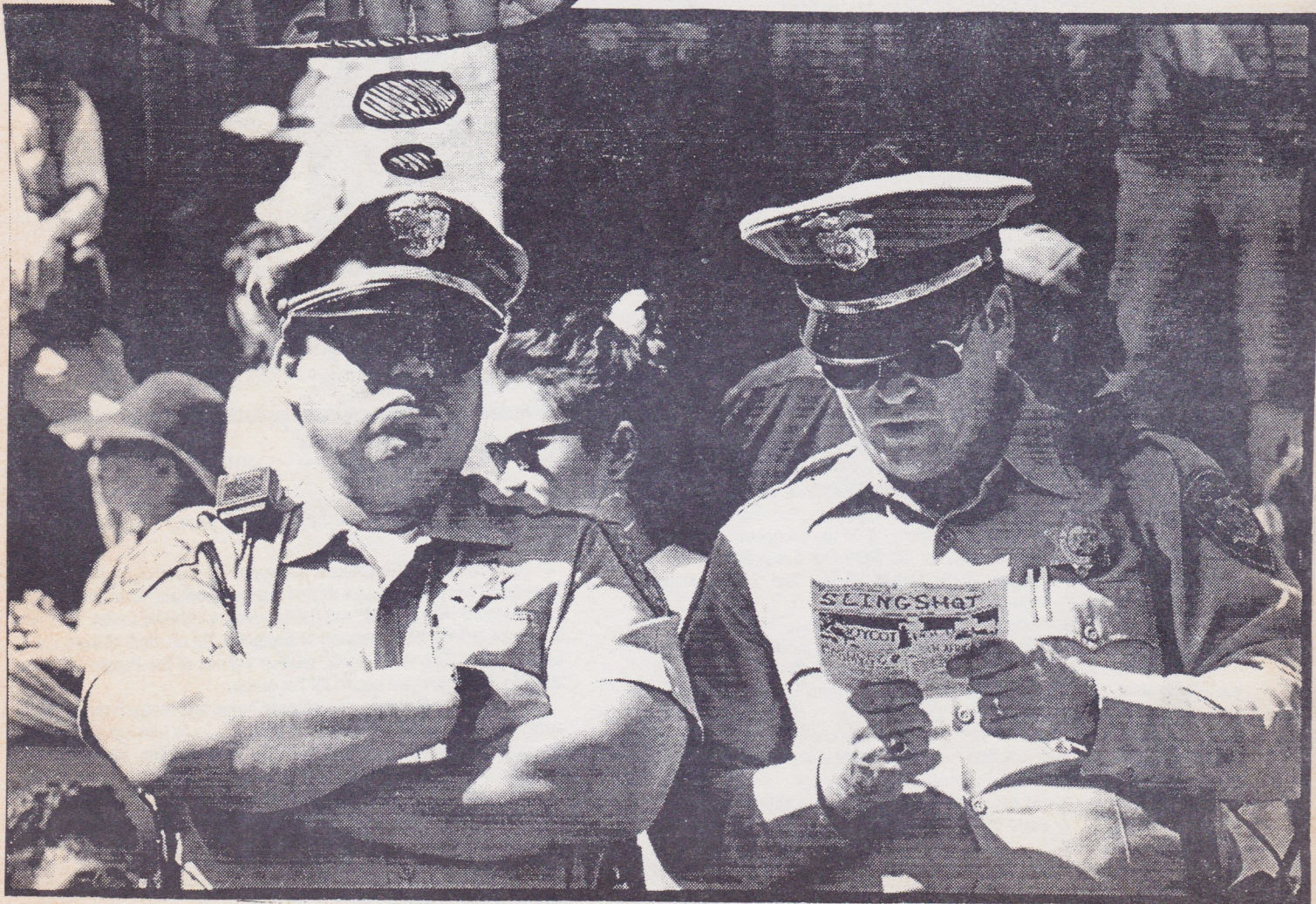
NO FENCES AGAINST THE PEOPLE

NO BULLDOZERS

BE MASTERS OF SILENCE, MASTERS OF THE NIGHT WITH SHOVELS AND GUNS

POWER TO THE PEOPLE AND THEIR PARK

—by MADMEN



"Those commie weirdo hippie faggots are really getting out of hand!"



MAY '89

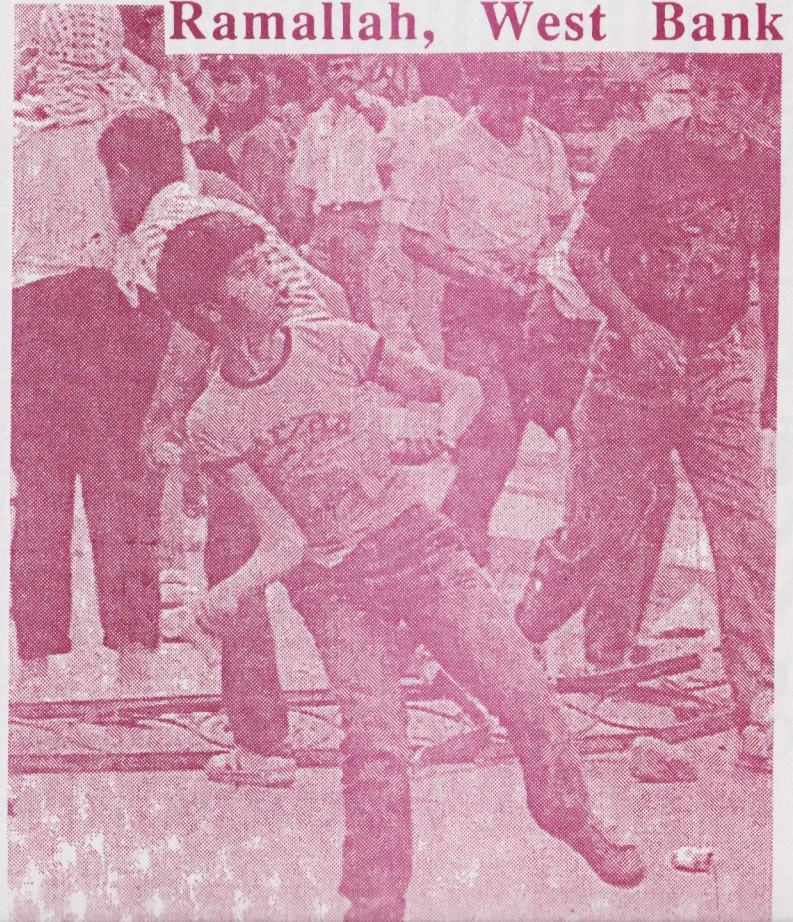


THE WORLD IN REBELLION

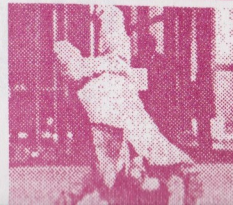
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Ramallah, West Bank



New York



THE WORLD IN REBELLION

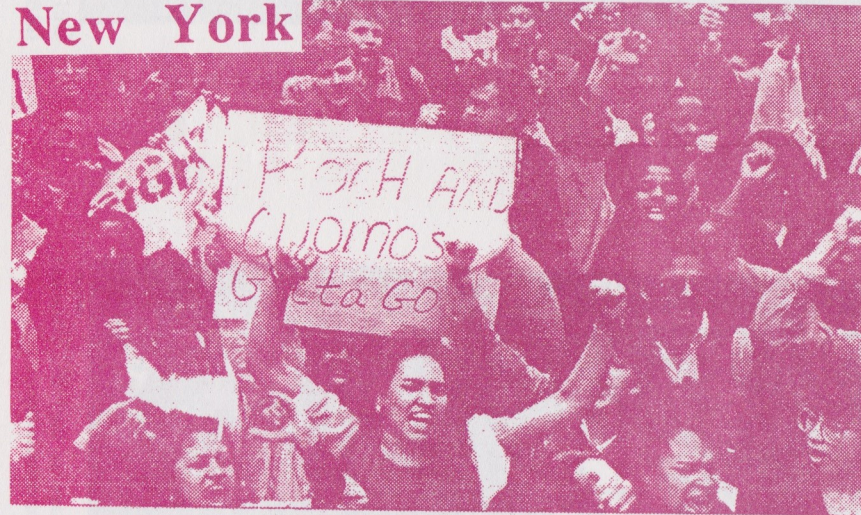
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Ramallah, West Bank



New York

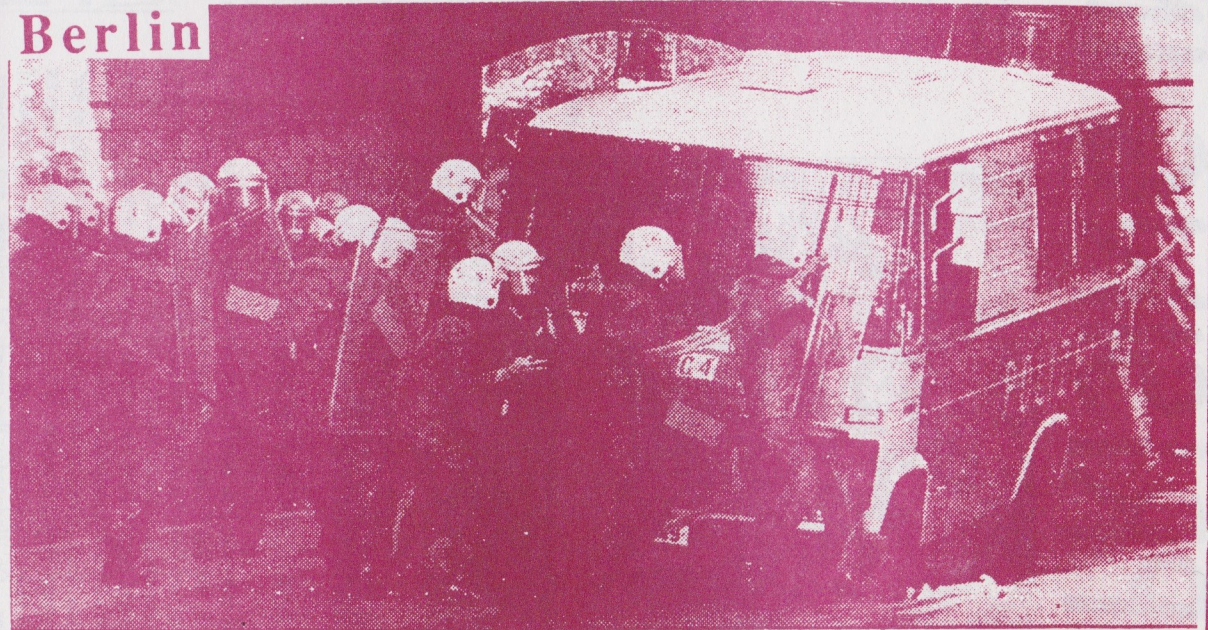
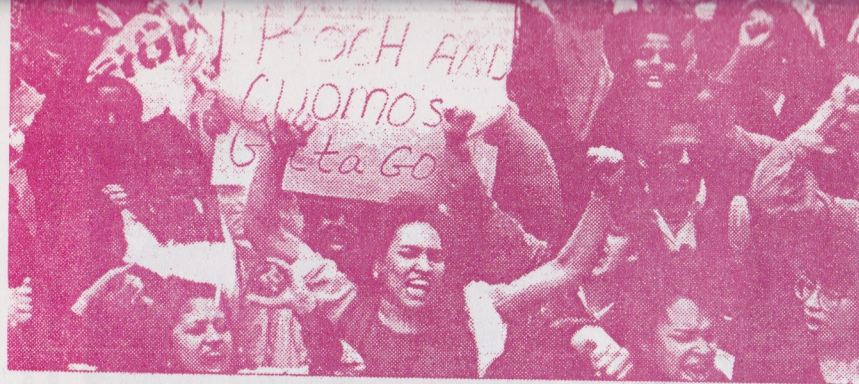


San Salvador



Berkeley





SLINGSHOT

ARE YOU READY FOR THE '90's?